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Provided by the Board on Christian Education

For July 6—A Man Whose Name
was Job

Job 1:1; 27:1-5; 31:19-28

THE REALIZATION OF GOD

How can the great message of Job be comprehended in the space of three short lessons? Here is a truly great book with a fundamental message to the human soul. The book of Job is a drama of the human soul. The action of the drama is set off by the Dialogues and it takes place in the mind of the hero, Job.

This unfolding drama can be traced as we see the conflict going on in the mind of Job. The first emotion, the first act of drama, is that of bewilderment in the mind of the hero at the harshness of God; for he can find no valid reason for this harshness. Job is also bewildered by the attitude of his friends from whom he had expected a degree, at least, of sympathy and understanding.

Then when he realizes that his "friends" have set themselves to wait for him to make a confession of some secret sin which has brought on his calamity he is led to passionately repudiate the implications. They are simply presenting the current theology, a point of view which Job had held up to this point, of retributive justice; that all suffering is the direct result of some sin and is God's punishment for it. Job stoutly proclaims his innocence; and because of his innocence he is forced to search his soul for another answer to his suffering.

Out of the wrestling of his soul comes the realization that even on the ash-heap of despair he is not cut off from God. He comes to a new and larger concept of God and His rule of the world. Knowing that he is blameless he knows that his suffering could not have come as punishment from God.

As the conduct of his friends becomes more fanatical, Job comes to a glorious realization that *God is on his side* and in spite of his affliction he finds comfort in this assurance. When this great truth comes to him, he is able to rise above his disappointments and rejoice in the knowledge of oneness with God. He cannot explain his suffering; but no one can take from him the glory of his experience of being able to reach up from his ash-heap of despair and touch God.

If one looks to the book of Job for an easy answer to the problem of human suffering and pain he will be disappointed. Job still leaves the question unanswered. But he does give us an answer which helps us meet the problem of suffering. That answer is that even though he suffers, *man is not cut off from God*; that out of suffering man can rise to new heights of spiritual achievement. The righteous man has, in his knowledge of fellowship with God, a source of happiness which is neither affected by bodily suffering nor by material privation.

On the other hand, the wicked man, though materially prosperous, pays for his wickedness by an uneasy conscience, an unsatisfied soul; a realization, finally, that he has not the glorious experience of fellowship with God. Job states the predicament of the wicked man in this question: "What fellowship hath he with God on high, What communion with the Almighty in the heavens above?"

Questions:

1. What message has Job for the world's sufferers today?
2. What is the place of suffering in the achievement of salvation?

NORVAL E. WEBB

For July 13—God in His World

Job 38:1-7, 16-18, 22, 28, 31, 41

THE DIVINE PURPOSE

As to man's understanding of God, Job's realization is that with his finite mind man can never succeed in fully understanding the mystery of the God-head. The wonder of the material world gives its hint of God:

Lo, these are but the outskirts of
his ways:

And how small a whisper do we
hear of him!

But the thunder of his power who
can understand?

JOB 26:14

But it is only a whisper! Job does not get beyond this in his finding out the ways of God with man.

Yet in the light of his personal experience he does reach a positive conclusion. He has been led to place his trust wholly in God, even though his finite mind could not grasp the full meaning of all God is doing. He is led

to a recognition of a divine purpose at the root of his own nature; and that only as he surrenders to this purpose is the true aim of his existence fulfilled. In His wisdom God created the universe and fixed its laws. The course of the wind was prescribed and the volume of the water measured. Thus God prescribed the natural law. But for the guidance of man *he gave the moral law*. Here Job is saying that man's true wisdom is in his obedience to that moral law for it is the voice of God. This is the one reality that constitutes wisdom. An appreciation for this thought comes more fully when one reads the words as given by Job:

"When he fixed the forces of the wind,
And measured out the waters,
When he made rules for the rain,
and paths for the flash of lightning;
He saw wisdom then, and studied her,
worked with her and proved her.
And he declares to man, 'For you
to revere me is your wisdom,
to shun evil—that is knowledge!'"

JOB 28:25-28 (Moffatt)

There you have the two laws given, the natural and the moral. God has fixed the natural laws and He has given the moral law; which is that it is wisdom to revere God and it is knowledge to shun evil. In obeying the moral law is man's happiness.

Through his suffering Job comes to the conclusion that he does not know nearly so much about God as he thought he did when things were going well and it was easy to accept the traditional view of God's favor. But now, coming through his suffering, what he does know about God holds for him much more significance; for his suffering is transmuted into a spiritual triumph.

The drama of Job closes with his vindication before his friends: following which he worships God with these words:

"I admit thou canst do anything,
I had heard of thee by hearsay,
But now mine eyes have seen thee:
I despise myself,
In dust and ashes I repent."

JOB 42:5-6 (Moffatt)

Thus he comes to the "peace of God which passeth understanding." Though he can never understand God's dealings with him, he knows Him now more profoundly than ever before. Even though he is humbled in the ashes of despair; through sorrow and suffering he has come to know God as the God of morality and of love.

Questions:

1. How does God speak to man?
2. Can we disobey natural laws?
3. What happens if we break moral law?

NORVAL E. WEBB

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Impatience of the Idealist

IN recent sessions of the Meeting for Sufferings of London Yearly Meeting, a Friend stated that "the impatience of idealists is responsible for most of the tragic miscarriages in history." It may be an over-appraisal of the influence of idealists on world affairs, but the truth in it merits careful consideration. People who are related by concern or action to social progress can hardly be divided sharply into camps. Most people do not think themselves to be lacking in ideals. For present purposes, however, let us assume as idealists that large body of persons who are greatly concerned for new moves toward a good world, but who are not in the business of administering the affairs of nations.

Perhaps the nearest illustration in American history is our own Civil War. No one doubts the influence of the abolitionists who pleaded every moral tradition against slavery and the need for immediate emancipation of the Negro population. Nor can one gainsay the fact that abolitionists pushed their cause so rapidly and persistently that they helped to plunge the nation into fratricidal strife. Not many of us disagree with the fundamental tenets of their faith, but we may readily doubt whether the Civil War was the only or the best way to resolve the problem of slavery.

METHOD AND TIME FACTORS

An essential moral element in the situation was *time* quite as certainly as was the moral *principle* of free men. If the *principle of growth* rather than crisis could have been seen and practiced, then a method of dissolving slavery by pacific means would have been used. Of course, "if" suggests a formidable problem, but it is a word which idealists should see, for *means* are of the essence where moral principles are involved. There are no strictly moral *ends* to be reached by immoral *means*.

This is a hard and important lesson which idealists have to learn. "Right is right," so they often say, "and we should boldly strike for it." The idealism of *method* is largely an unstudied field.

Furthermore the bad "timing" and placing of good works can easily vitiate the ends sought. We must not forget that time and method are basic to the creating of the good world. We cannot "jam" one generation with all of the reforms needed. There is a *timeliness* for every good work, if it is to succeed.

The "idealist" must also appraise the *nature* of the opposition against which he labors. Too often he assumes that those who oppose him are positively vicious and selfish in their motivations. Quite often they are as sincere as is he. They can be ignorant, perplexed, or blocked quite as surely as may the idealist. Administrators and legislators do not consider themselves as lacking ideals, though some may be ready to accept temporizing measures or feel less the imperative nature of any ideal. As certainly as there is no moral end through immoral means, there is likewise no moral end aside from moral persons. At the end of the process the love of the idealist for people, even for those who oppose him, must be in evidence. One's "enemies" are always in some sense his opportunities.

IN GOOD SPIRIT

Probably the greatest problem confronting one who considers himself an idealist is that of humility. If he is not careful he will sit often in the seat of the scornful. In a conference where "idealism" has its emphasis, it is not uncommon to hear cynical snorts at conservative ideas or knowing smiles at "out-dated" views. The idealist tends to over-simplify. Not having grappled with the deadly inertia or opposition of society, as reflected in high administrative places, he rests in his vulnerable fortress of untested "knowledge."

There is a place for idealists as surely as there is a place of central importance for idealism. While we cannot clearly delineate between the "practical" and the "ideal" in human affairs or in the attitudes of human beings, there will always remain that large body of persons, such as the Christian church *ought* to represent, who hold up the great texts of human rights. They will be people who proclaim the ideals which they are not prepared to apply at the top of human organizations. Such idealists are needed, but in urging their principles on statesmen and executives they should *know* what they are doing and keep alive their appetite for sound information and their sympathy for executives of governments and groups whose course is by no means simple.

It is probably not untrue to say that it is the business of the idealist to be an embarrassment to a phlegmatic or conservative society, but he must know in humility what he is doing. They who emphasize

their ideals for human society can, by intelligent concern, be the great power back of men in high offices who often are prepared to move forward more rapidly than their constituency will allow.

ON THE OTHER SIDE

It is equally true that the man who considers himself "practical" may owe more than he realizes to others who are impatient for progress toward applied moral principles. It is probably the resisting conservatives, the stand-pat devotees to things-as-they-are, who are responsible, as surely as are impatient idealists for the tragic miscarriages of history. They can derail as many needed reforms as the idealist can start. In between our extremes we need an increasing number of great believers—people of principle, whose lives pulsate with concern, but who, at the same time, are good learners. Somewhere in society we must always have people calling for more than the times can deliver.

Their *ideals* are not bare *ideas*. Such people carry within them a dynamic, a power. What they lack most is trackage. That is where the technicians, the "practical" men must enter. These two, the idealists and the technicians, must meet and combine their ef-

forts. In the meantime let the idealists keep a spirit of thoughtful impatience.

"And forgive us . . . as we forgive"

FORGIVENESS means so much more than a way to settle a quarrel. To forgive, essentially, means to understand. The channel by which we give or refuse understanding to another is the same channel by which we can receive it. It is psychologically and spiritually a contradiction to ask forgiveness while refusing to give it. It can't be done—not genuinely.

Sometimes the most difficult words are, "I was wrong." Men want to "save face." They do not want to acknowledge mistakes or sins. It is a bad bargain to save one's "face" and lose one's soul. If only our quarreling nations could cut through the subtle diplomacy of face-saving, acknowledge their mistakes and open the channels of understanding!

George Fox found it in "the spirit which takes away the *occasion*" of conflict. Supremely Jesus revealed it when, from the cross, he prayed, "Father forgive them, for they know not what they do."

E. T. E.

Not Good Enough

By Elbert Russell

SEEKING THE BEST

IN Luke there is an interesting addition to Jesus' illustration of the new wine and old wine skins. The Authorized Version obscured it but the revised versions bring it out: "And no one after drinking old wine desires new; for he says 'The old is good.'" Luke 5:39. It is Jesus' warning against the danger of conservatism; against the temptation to be content with the old merely because it is good and so miss the blessings of the better and the best. In practical life the most dangerous enemy of the best is not the evil but the good.

Any human custom or institution that is old, is old because successive generations of men have found it good. Men preserve and cherish church, state, business, family, or school because they conserve and promote the general welfare. But it is tragic if men try to cling to them after change has destroyed their former usefulness or progress has provided something better. They may still be good for something but they are no longer good enough.

The fault of the conservative is that he identifies not only the good but the best with that which is old. We know the type:

"Our fathers have been churchmen a thousand years or so,
And to every new proposal they
have always answered 'No.'"

The fact that a thing is old is evidence that it has been good, and in human history it creates a presumption that it is good; but in the search for the best, old and new have no significance. In reference to religious things there is a subtle fallacy in the frequent use of the word old: "the old-time religion," "the old Book," "the old rugged cross," "faith of our fathers." Suppose we should say: "the old family horse and buggy," "the old tallow candle," "the old spelling book," "the old log-meetinghouse," "the old Latin Bible."

Jesus' warning about being satisfied with the old was aimed at the Pharisees. They clung to the "old Book" in his day. They did not want to try the new wine of his good news. They cherished the "old-time religion," which Jesus revealed as no longer good enough. They themselves were in danger of missing the kingdom of God because they were so satisfied with the old, and they tried to keep others from entering it. There is a tendency today to "whitewash" the Pharisees. They were not all hypocrites, self-righteous and self-seeking, we are told. Most of them were sincere, devout, scrupulous observers of the law. On the whole their moral standards and religious earnestness made them probably the

best class of people in the world. Jesus himself acknowledged their religiousness: they made long prayers, they were careful to avoid ritual uncleanness; they tithed even the anise and cummin; they traversed land and sea to make a single proselyte. They were good people; the trouble was that they were not good enough; not as good as they had a chance to be.

Part of the trouble with the Pharisees was with the nature of their religion: it was good but not good enough. Their law was defective as a moral code. A legalistic religion tends to develop hypocrisy, casuistry, and selfishness. They found ways to devour widows' houses legally, to cheat while observing the form of an oath; to appear righteous while inwardly unclean. They were too much concerned with their own reputations, with their own salvation and that of their nation. They despised and avoided contact with the common people; they did not yearn for the salvation of sinners. They thought God was a big Pharisee; a stern judge of sinners and Gentiles instead of a universal Father.

A good religion must not only give personal help to its devotees—faith, courage in difficulties, strength in temptation, forgiveness, inner peace; it must also make them good people to live

with for all who have to live with them—as member of the family, as neighbor, in business, as fellow-citizen, and in any other relation throughout the world. For that, it is not enough merely that the adherent of a religion be sincere. Recently I read the story of a Navajo Indian young man. The “Laughing Boy” of the story was strikingly religious. He had a fine sense of “unity with the creation,” and “walked in beauty” with it. He worshiped the gods of the mountain, of the dawn and of the growing corn. He took part with ecstatic abandon in the religious feasts and dances. He prayed as fervently in crises as any soldier in a fox-hole. His faith comforted him when his young wife was killed, and the religious rites of her burial gave him strength to go on living.

His religion afforded him also moral restraint and direction. He kept the tribal taboos and would not marry within the forbidden degrees. He refused to consummate his marriage, although his bride was willing, until the religious rites had been performed. So far his religion was good for him; but it was not good enough for his neighbors. He gambled away his earnings. He ganged up with a crowd to cheat the white man who kept the trading post. He killed an Indian of another tribe to get back a stolen horse. His religion sanctioned war against other tribes. His religion was not good enough to make him always a good neighbor.

RELIGIONS NOT EQUALLY GOOD

There are people who assert that one religion is as good as another, if only the worshipers are sincere. They object to Christian missions, on the ground that the non-Christian religions suit their devotees and meet their needs. Why disturb the heathen, they ask. The fact is, of course, that one religion is not as good as another, either in its effect on the worshiper's character or its ministry to his personal needs. Some have less superstition in their beliefs and less sensuality in their worship. Some have more of beauty, morality, and mercy in the character of their gods. Some make of their devotees fierce partisans, intolerant sectarians, selfish nationalists. Some tend to make good parents, others turn their devotees into celibates. Some encourage peace-makers and others bless soldiers. All religions have some good features, but only the religion of Jesus is good enough to fit men for life in the modern world.

The worship of the totalitarian state is one of the most dynamic religious cults in the world today, although it does not always call itself a religion. Like historic Christianity it is weakened by its divisions. All Christians, to be

sure, are united in a nominal loyalty to Christ; but the devotee of the worship of state cannot agree as to which state or even form of government is the true one. The result is divided interests and clashing loyalties that result in political and economic rivalries, in wars and destruction, suspicion, fear and hatred instead of salvation, security, peace, and the general welfare.

The nation as an institution has been of inestimable value in the development of civilization. It combined weak tribes and localities into a state strong enough to put an end to destructive conflicts between them, to protect the weak, safeguard justice, and promote the common welfare. The demand of the state for unquestioning obedience, especially in times of danger, seemed justified by its boons. But it has always had its weaknesses, such as its limited scope, national selfishness, dependence on force, wars with other states, and its consequent insecurity. Not even a king or dictator can be as God; he is not omnipotent; he does not represent the welfare of all humanity. His “horses are flesh and not spirit” and his officers and armies “are men and not God.” The state is good as an institution but it is not good enough to take the place of the kingdom of God.

Unless the Nazis destroyed it during the occupation of Belgium, there stands in Brussels a statue of Edith Cavell, the English nurse who was shot by the Germans in the first world war, because she helped derelict French and English soldiers escape into Holland. On the base were her words: “Patriotism is not enough.” Patriotism is good, but in the modern world devotion to a selfish limited state is not enough. In it there is no salvation. Only Jesus' religion is good enough for that; only it teaches the love of the Father of all men; and provides a cooperative commonwealth of all men in the kingdom of God.

A SPIRITUAL FRONTIERSMAN

A Story from Oregon

He is a minister and pastor of Oregon Yearly Meeting. While settled in a comfortable pastorate he visited a new field of possible service in a growing city. A large, new residential area was unchurched. With no resources other than his faith in a call of God and a deep concern for his fellows, he moved into this growing center at Medford, Oregon. Securing a position in the local post office he settled into the long process of establishing a Friends Meeting in Medford.

This was a time of disturbance in Medford. Jehovah's Witnesses had made their “assault” on the city and the citizens in turn had assaulted the Jehovah's Witnesses. There was confusion and

rumors aplenty. It was not easy for the fellow townsmen of this Quaker frontiersman to distinguish between the “queer sects” which moved in. Here was a Quaker. Like the Jehovah's Witnesses they were opposed somehow to fighting war—so ran the rumors.

“Are you a pacifist?” queried the local authority in the post office. “I am,” answered the frontiersman. “Then you can't work here,” concluded the Government officer. There was silence, then a conversation reviewing the history and service of Friends in America. The frontiersman was continued in the post office. His family opened their house for a Sunday School and meeting for worship, but the neighbors were afraid of these people of the strange peace doctrine. The women and children kept their distance from this new venture.

Then came a flood. Basements were full. The neighborhood was in distress. Their fires were thereby extinguished. They were cold. This Friend secured a short leave of absence from the post office, found water pumping equipment and then offered his services from house to house. He refused pay for his work. It was only an expression of neighborliness.

The attitudes of the neighbors changed. The neighborhood grew toward a community with this frontier family at the center of it. Wood working equipment was borrowed from the local school. Neighborhood boys flocked to the backyard of his home to learn woodworking under the direction of this Quaker pastor. The superintendent of schools said, “There would be no problem of juvenile delinquency if there were more leaders like this man.”

The Sunday School grew. The meeting for worship enlarged. The walls of the house were almost bulging. A new building was essential. The money was raised. The interest of new friends were enlisted and now, out of this growing community, has come a building adequate for their needs.

Who is this Quaker, pastor, pacifist and frontiersman? He is Milo C. Ross. His family shares fully with him in this home out on the edge of things-as-they-are, where something new can be created by those who see, and have the courage and ability to help create things-as-they-ought-to-be.

The sage is a pattern to the world. He is free from self-display, and so he shines; from self-assertion, and so he is distinguished; from boasting, and so his merit is acknowledged; from self-conceit, and his superiority is allowed. It is because he is thus free from striving that therefore no one can strive with him.

LAO TSE

The Cross—Human Folly or Divine Wisdom?

By John Charles Harvey

"For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God."

I CORINTHIANS 1:18

THE prophets tell us that there is much more of God and eternity centered in the cross than any of us have hitherto imagined. We have shied away from certain materialistic interpretations of the cross, and rightly so, but the fact of the cross-experience is still with us, demanding a response from us.

The kind of response which one makes to the cross is not just academic. It is not something that is decided in the third year of high school, or something which can be put off until middle age if one so wishes. Every one of us is responding to the cross every day of his life either positively or negatively. We are continually saying by our thoughts and actions one of two things: "Vicarious suffering is foolishness," or "The cross is the power of God and the wisdom of God."

Thomas Edison found many hundreds of things that would not work before he discovered something that would work for incandescent lighting. Is not the world still in the stage of trying ways that will not work? Let us bring worldly wisdom into the light to see what it has to offer.

Worldly wisdom is difficult to define, since it is so uncertain and changeable. It is contradictory to the life and teachings of Jesus Christ. It is, so many of us believe, the predominant mode of thinking and living in the world that we know. The type of magazine most widely bought on our newsstands is one indication. The low quality of the often vulgar radio shows is another display of worldly wisdom. Life in night clubs and taverns, the popular immature Hollywood mentality, and the prevailing philosophy of "getting ahead"—all are evidences of worldly wisdom as over against the cross and all that it represents. Let us look intently at three major areas of twisted thinking which we all encounter.

MAJORITY RULE

The first great folly of worldly wisdom is the opinion that the majority is right. But very often it works out that the larger the group, the greater the folly. Stupidity is magnified in a large group of people, but clear understanding is made exceedingly difficult. What gross injustices have been committed in the belief that the majority

is right simply because it is a majority! People, who read the Bible and offer prayers in the church on Sunday with the majority, can also go out on Monday and help lynch a Negro—because the majority of those present favor the murder.

The people who live by majority opinion have no strong convictions of their own. If the magazines print the idea that they must drink in order to be popular, they drink. If the billboards say, "They satisfy," these gullible people believe it. If the radio announcer shouts, "Buy a pack today," they automatically make a mental note that they must get some chewing gum right away. And why? Well, people who live by majority rule seldom ask that question seriously. Worldly wisdom says, "If most people do it, then I should, too."

A second great folly of worldly wisdom is its attempt to ignore God's law of cause and effect. Here is a sample of human reasoning. We say: "War is hell. We cannot endure another one. If we should fight again, what little civilization that is left would be destroyed. Therefore, we must prepare for war." The majority of people are arguing in just this way. It is not just the pastors who are preaching about the horrors of war. The fact-minded scientific realists are warning us of the fantastic powers of destruction hanging over our heads. A young minister recently gave a strongly pacifist address before a civic club. Near the close of his talk he noticed many frowns of disapproval on the faces of the men. His last statement, however, was this: "The talk I have given you today was not my own; I have given you the words of General MacArthur."

The people who think in twisted fashion about war usually exercise a great deal of common sense in regard to other matters. When a woman bakes a cake, she puts into it the ingredients which will produce a cake. When a man plants a garden, he plants only the seeds of those plants which he hopes will grow. But when we start thinking about peace, we ignore the fundamental law of cause and effect, and put into the seed bed exactly the seeds which produce war. The eternal wisdom of God says: "Do not be deceived; God is not mocked, for whatsoever a man sows, that shall he also reap."

These seeds, we know, would produce peace—mutual trust based on trustworthy actions; valuing persons above things; aggressive, intelligent

good will; and the strong bearing the burdens of the weak. But the prophet of the Lord saith: "America, you are even now mixing the ingredients for another war. Your atomic bombs, your military conscription, your exaltation of military men to government leadership, your mistaken feelings of superiority, and your refusal to share fully with all people in my one world can bring only one result—your own destruction."

THE WAY OF THE CROSS

The third great folly of worldly wisdom is its scorn of the cross. Cross-bearing and sacrifice still stand in the eyes of the world as a shame and disgrace. Self-giving is considered to be a deathblow to the pride, wisdom, and enlightened self-interest of man. Christ crucified was a stumblingblock to the people of Paul's day, and Christ's disciples crucified is still a stumblingblock to the worldly-wise. For one mark of worldly wisdom is that it seeks to preserve itself regardless of what happens to the rest of the world. "Whoever would save his life must lose it" is utterly foreign to the fast-moving currents of thought and life among us. We simply do not believe it, generally speaking. Voluntary suffering on behalf of others is at the heart of the cross. But it is hard to get church people who have been reared on gospelisms to forego part of one meal a month on behalf of others, even when they know that millions of people are slowly starving.

And the Spirit of the Lord took me to a place where I could see things as through His eyes, and He said: "Look, and see how I am working on behalf of the sons of men. Take a long look at my Son, in whom I am well pleased. By worldly standards, he was foolish, weak, lowly, and despised, but of such is the Kingdom of Heaven, for he has eternity in him. Let my Son be your wisdom, your righteousness, and your redemption."

Some ask how this may be? William Penn helps us greatly at this point when he writes: "The great work and business of the cross in man is, self-denial, a word little understood by the world, but less embraced by it; yet it must be borne for all that. The Son of God is gone before us . . . Oh, come, let us follow him, the most unwearied, the most victorious captain of our salvation, to whom all the great Alexanders and mighty Caesars of the world are less than the poorest soldier of their camps could be to them. They vanquished others, not themselves; Christ conquered self, that ever vanquished them. They advanced their empire by rapine and blood, but he by suffering and persuasion; he, never by compulsion, they always by force, pre-

vailed. Misery and slavery followed all their victories; his brought greater freedom and felicity to those he overcame. In all they did, they sought to please themselves; in all he did, he aimed to please his Father.

"But how is the cross to be daily borne? The way, like the cross, is spiritual, that is, an inward submission of

the soul to the will of God as it is manifested by the light of Christ in the consciences of men; the way of taking up the cross is an entire resignation of soul to the discoveries and requirements of it."

And St. Paul says to us as he did to the Corinthians: "Let no one deceive himself. If any one among you thinks

that he is wise in this age, let him become a fool that he may become wise. For the wisdom of this world is folly with God. So let no one boast of men. For all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future, all are yours; and you are Christ's; and Christ is God's."

Great Expectations

By Robert E. Cope

THE church's modern missionary enterprise began when an obscure little English shoemaker, with a grip of divine compulsion upon his spirit, challenged his brethren in Christ "to expect great things from God, attempt great things for God."

William Carey's expectations were tragically limited from the standpoint of all human reason and understanding. He was just a shoemaker without an education. He lived with people who had little or no concern that the gospel should be preached to the "heathen." Yet by dint of hard work and deep faith, he prepared himself for the mission field; he convinced a small group of English Baptist preachers that the Christian imperative to "go into all the world" still held true. With the backing and prayers of these Baptist preachers, William Carey sailed for India in 1793, and a new era of Christian history had begun. The story of Carey's work in India is one of Christianity's stirring epics. His great expectations that God would bless his labors were abundantly realized. He attempted great things for God with the undaunted conviction that he could expect great things from God.

One of contemporary Christianity's most inhibiting characteristics is that it no longer expects great things from God. It pursues its unruffled, prosaic way, talking about faith and prayer and consecration, but seldom testing the powers of faith and prayer and consecration. The tragic fact is that far too many Christians have no expectations from God.

This is undeniably true in the missionary enterprise of Friends. We have a marvelous opportunity to do some constructive work on the church's frontiers. We have an organization that is adequately equipped to carry on. Well-laid foundations are ready to be built upon—but there are few properly-trained, consecrated young Quakers who are coming forward to say, "Here am I, send me. I will attempt great

things for God, expecting that He will do great things through me."

WHO WILL ANSWER?

Must a magnificent enterprise languish for want of concerned Christians to carry on the enterprise? Must the calls for help come time and time again with no one to answer? Are there no more young Friends who expect such great things from God that they are willing to attempt great things for Him at the far outposts of His Kingdom?

Think for a moment of the service opportunities now open. They stretch the Quaker imagination and must surely find a response in some Quaker hearts.

Africa—no longer the "dark" continent but one emerging into respectable selfhood, albeit at the cost of great stress and strain—calls insistently for Quakers with great expectations. There must be a doctor to heal broken bodies and an evangelistic worker to help heal broken spirits. There must be three educators who can go soon—one man to help train African teachers and two men who can train African adults to support themselves at various trades. There must be a consecrated woman who is willing to serve God by keeping books and accounts.

Palestine, land of smoldering antagonisms and flaming hatreds, calls for Quakers with great expectations—expectations that God can still use the Quaker way of reconciliation where Jesus preached of love and forgiveness. Ramallah Friends Meeting must have a spiritual guide and counselor—a man of tender heart, wide sympathies and gracious personality—who can help make Quakerism a dynamic force in a critical tension area. A lady principal must be found for the Girls' School, a science teacher for the Boys' School.

Jamaica, island of scenic beauty and delight, also has its growing pains. Jamaicans are in the process of adjusting themselves to home rule, and Jamaican Friends are an integral part of that process. Politically they must adjust

themselves to home rule, and ecclesiastically they must adjust themselves to home rule, because theirs is one of the youngest Quaker Yearly Meetings. They ask for consecrated Friends who have great expectations of seeing God's promises realized in the lives of young people and in the life of the church. Is some one ready to take up the challenge of pastoral responsibility for a vigorous congregation? Is some one ready to supervise the activities of a rapidly expanding system of vocational education? God still has great things in store for those who will attempt great things for Him.

NEED FOR THE GOSPEL

E. Stanley Jones, in a recent letter from India, says that he went back to that country wondering how his message would be received in the new, strife-torn India standing on the threshold of independence. To his amazement, Indians flocked to his services. Even in Calcutta, where a few months before about four thousand had been killed in the Hindu-Moslem riots, there was nothing but friendliness for him and his work. As he reviews the situation, he comes to the conclusion that he has had the greatest hearing and response that he has had during forty years of service in India. He closes with these words: "This is the atmosphere in which to work. India, free, will be free to choose. And at this time I want to express my faith in this new India. She will come to her freedom and to her unity. The greatest things which are happening on our planet are happening here. It is a great time to be alive in this alive sub-continent. To have a gospel to present is very heaven!"

Yes, it is a great time to be alive—especially when one has a gospel to present and a God from whom one can expect great things. The church's frontiers cannot use men and women who have little faith and who seek the easy way, but for those of large vision and deep faith the challenge is "very heaven."

Beware of the Swamps

Concern Without Action

By Earl W. Baker

EACH age finds occasion to restate ancient truths in its own contemporary terms. Moreover, the breakdown of social science into separate compartments: sociology, psychology, religion, politics, personnel management, etc., results in the necessity for the rediscovery within each branch, of certain underlying truths or principles, common to all.

FAITH WITH WORKS

One of these truths is the psychological need for translating our generous impulses and emotions into some degree—however inadequate—of forthright action. We find it clearly set forth in the second chapter of James in the familiar words: "... by works was faith made perfect ..." (v. 22). Fresh and effective interpretation of this truth may be found in *Action for Unity* by Goodwin Watson (*Harpers*) which explicitly affirms the necessary relation between science and cherished values, through Dr. Watson's proposed slogan: "No action without research; no research without action." His survey for the Commission on Community Inter-Relations (of the American-Jewish Congress) is an objective study of techniques for overcoming discrimination and race-prejudice. His conclusions point to the efficacy of actual analysis, exhortation, education and negotiation *only* as they relate to the dynamics of cooperative action and joint participation.

What is this but the amplification of William James' precept that one must pay some price in the form of a good deed, for the privilege of indulging in the luxury of every high and generous emotion. To permit the emotion to dissipate itself without accomplishment is like permitting steam to by-pass the turbine without turning the rotor-blades—weakly surrendering the moral obligation to act, to the anodyne of wish-fulfilment. Ideals must be implemented to endure; must find practical expression or die—"faith, if it hath not works, is dead."

An illuminating reference to this truth, by Horace A. Eaton, may be found in the Spring 1947 special issue of *Friends World News*: "if outward expression of an inward life is necessary for the good life ... (so also) the inward state depends upon the sincerity and devotion of outward expression ..." and again in his conclusion: "We must see to it that our youth is fired by the Quaker ideal, faith in action."

BEING RESPONSIBLE

It has been said that modern life, personal and public, is characterized by its evasion of moral responsibility. It is the hall mark of our profit system. The training of our youth in home and school is blanketed by persistent counter-streams of huckster-propaganda, while radio, movies and 'pulp' press compete in the portrayal of a shadow-world of unreality and false values. Our casual acceptance of this ethical relativity denotes an anarchic individualism, lacking personal integrity and social responsibility. No one has more repeatedly urged the necessity for integrity, of realigning our concrete practices with our abstract ideals—deed with creed—than John Dewey. Have we liberty, justice and equality for all, as we profess, or have we become oblivious to the yawning gap between our ethical professions and our social and economic practices?

Benjamin R. Andrews in *Social Action* (Congregationalist) for March, 1947, in a forthright discussion of social problems, bluntly states that it is "irresponsible" to hold forums to discuss

SISTERS OF THE NEEDLE

The vast need for relief has brought thousands of women in America into an important creative fellowship. It not only blesses people who are hungry and cold, but it also blesses those who sew and pack and ship clothing.

Here is a poem that might serve as the working rhythm of a sewing circle:

MENDING FOR RELIEF

This jacket still is dear to her
For tenderness that mothers know
Who bundle up their little sons
To romp and tumble in the snow.

The blue of this small dress just
matched
The gentian eyes of a dancing elf
Now vanished in the dignity
Of her important school-girl self.

This overcoat will always mean
The morning parting at the door,
But, better still, its tweedy touch
Brings back the welcome home once
more.

In gratitude for memories
These garments, blessed with love, she
shares—
And every neatly mended gift
Spells out the message "Someone
Cares."

injustice without simultaneously proposing recourse to action, "imperfect and inadequate though our action may be." "People who have been aroused over social evils many times and have been given no opportunities to do anything about them, soon lose the ability to respond. They become calloused..."

Here is grist for the mill of whomsoever would influence public or private opinion. Research, analysis, and brilliant exhortation are not enough. Yet it is precisely in the field of implementation that our difficulties commence. How often the church has propounded the ethical principles, but resolutely held itself aloof from remedial action through any official act or commitment. How often the educator is warned to confine his teaching of ethical theory to principles and not dry up potential sources of donations by encouraging such liberal applications as will encounter disapproval at the fount. Most assuredly the attempt to apply ethical values to specific situations will face scrutiny and opposition. But how else may we restore dignity to our moral nature and integrity to personality, than to re-orient our ideals to a consistent conduct, correlating deed to word—our thinking with appropriate action?

BETWEEN DESERT AND SWAMP

How often, when our feelings have been kindled, do we fully resolve to engage in some constructive action, and how frequently the sense of urgency is lost and the motivating energy is dissipated. Evil, says William Pepperell Montague, in his *Geometry of the Good Life*, is "the thwarting of an interest, the defeat of an aspiration, a plan or bodily need." Let not our aspirations be sacrificed to, nor dissipated by the petty gratifications of the moment. It is the "false perspective of the senses" which makes the latter "seem large and important." Permit no lesser aims to replace the greater; evil requires control—good deeds no monitor.

It was a memorable minute of the executive staff of the AFSC relating to its balanced concern, that contained the caption for this article: "to carry outward relief and assistance to those who are in need—without losing the continual, fresh sense of inward communion with the Source of all help. These are the tensions which keep the Service Committee ever trying to walk a knife-edge between the barrens of action without depth and the swamps of concern without action."

In the *Pilgrim's Progress* for today, the Slough of Despond holds less hazard to our integrity than "the swamps of concern without action."

Love is the light and sunshine of life.

THE CONTINUING REVOLUTION

BY ARTHUR E. MORGAN

Fine theories about society are commonly upset by realities. We abstract from the whole of life the elements we are aware of, and build our theories on them. Then the complex surge of life tears our structure to bits, or drives it on the rocks.

Social change should combine planning and improvising. We can tentatively plan limited phases of our common life; then watching the effects and taking into account factors first overlooked, we can replan and revise. By this step-by-step process, more than by a grand sweep of theoretical planning, will come a new society.

SOCIAL ECOLOGY

To protect the deer of the Kaibab forest in Arizona, hunting was prohibited and mountain lions were killed off. Thereupon the deer increased so greatly that they destroyed their range and almost died of starvation. When hunting was renewed and mountain lions were protected, the deer population was reduced to where it could thrive.

In society too, the cure often has worse effects than the disease. We may exchange freedom for economic abundance, to find that without freedom we cannot keep up even our old level of well-being.

Yet our spirits revolt from the barbarities in society. We must learn that the way to social well-being is not through some final revolution which will do away with social evils and create utopia. It is in a continuing revolution which will examine, correct, and readjust, so that society shall gradually achieve harmony, vigor, and excellence.

DYNAMIC SOCIETY

Human relations are inherently complex. A natural society maintains some balance without conscious design. But when we organize a society by a rational plan, our limitations of intelligence and insight lead us to oversimplify and to omit vital but unrecognized relationships. It is not accidental but inevitable that "a planned society" will develop serious, probably fatal, defects.

Even indigenous unplanned society tends constantly to get out of balance, with frustration to some of its members. This is partly because men always are planning some elements of social order, and the planning in one element upsets another. Also, even the static balance of "natural" society holds elements of arbitrariness and coercion in the social structure, against which the spirit rebels. A balanced society is not necessarily a good society.

It is the art and wisdom of society to be forever planning its elements, but to

be forever observing and correcting lack of balance, as a man in walking constantly corrects his balance to maintain his poise. Never should men trust themselves to the abstractions of "planned society."

THE AMERICAN WAY

The men who wrote our federal Constitution took some daring steps in planning the course of government. Yet the document itself, as well as the debates which accompanied its drafting, reflects their constant awareness of the inherent complexity of society, and their desire to work in accord with the human realities rather than to plot an abstract course which would divert widely from prevailing customs. Their toleration of the un-ideal system of human slavery illustrates this attitude. By and large the American way has followed that policy of realism. It is the only course possible in a great democracy.

In contrast, social policy in continental Europe has been influenced more deeply by the academic mind with its tendency to theoretical abstraction. Karl Marx, the academic student and philosopher before he was a social revolutionary, carried his academic abstractions with him. The academic school of Pareto and Mosca gave Fascism its form. Anyone moving in German academic circles in the nineteen-twenties could see the doctrines of Nazism taking shape. All these philosophies were inherently anti-democratic. They were efforts of individuals and groups who saw themselves as supermen to conceive the perfect state and to impose it upon the indiscriminating mass.

In the modern world, drift without planning, or abstract planning without recognizing the vast complexity of society and the simplicity of our reasoning and planning abilities, are alike fatal. By the American policy of step-by-step planning and adjustment, we have eliminated human slavery as an accepted institution. We have established universal education. We have largely freed labor from cringing servitude. We have watered the deserts and brought about almost nation-wide distribution of mail and electricity. This policy is still our best for the future. Efforts to confuse, embarrass, and break down our present order with the expectation that an ideal society will follow are not the way to social well-being.

Finally, for this process of step-by-step planning to serve best, we need general integrity and good will; the elements of planning as well as restraint in planning must proceed from sincere efforts for social well-being, and not be strategic moves for personal advantage.

From Antioch Notes

LETTER FROM BERLIN

The work of the Berlin Friends Meeting has been gradually expanding for the past two years. During the war its activities were of course greatly curtailed. Now, despite many difficulties, such as poor transportation in the city, with no real meeting place of their own, very cold rooms for meeting in the winter, and a diet which tends to deprive people of surplus energy, Friends are again finding ways of expressing their interests.

One of the Meeting's concerns is to acquaint other people with the beliefs and spirit of Quakerism. Twice a month there is a lecture, followed by a discussion period, to treat of some subject related to Friends and their attitudes and activities. These discussions stimulate considerable interest, and if the Meeting didn't take such care to see that the desire was genuine and the point of view in tune with Quakerism, there would be many more new members than the eight or ten who have joined since the war. There are altogether about forty-eight members of the Berlin Meeting.

A weekly meeting for worship is held in the center of town, and those who can come to it. It is such a long way from the homes of some who live on the outskirts of the city that two other meetings are held, at another time, at places more accessible to these people. These are in the homes of Hans Albrecht and Gerhard Halle.

What is left of the library has been in the Halle home since the Berlin Friends Center was bombed during the war. Before they could get the books away from the destroyed building many were stolen. The Meeting hopes, as soon as it has a new and adequate room, to build up the library. It hopes to include many more books by American Friends.

Berlin Friends have a little "Service Committee" of their own, with an office to which people can come for advice and help whether or not they are Friends. At first they were able to give material as well as spiritual aid, with food given by Claude Shotts from Cralog supplies. That help is no longer available. The AFSC has sent CARE packages to a number of members of the Meeting, however, and parts of those packages have been given to the committee for relief. It is difficult for one German to help another, when everyone has so little. So it is the more inspiring to know of many who do find ways to help.

The Berlin Meeting finds ways to help—sometimes with a little material aid—often with spiritual encouragement, by showing in a country so full of disillusionment a way of true Christian life.

FRANCES MORGAN BOLLING

MISSIONARY OBJECTIVES IN AFRICA

The Foreign Missions Conference, composed of mission boards of the different denominations, is divided into area committees. Elizabeth Hazard and Levinus Painter represented Friends at the sessions of the Africa Committee meeting, held recently at Hartford, Connecticut.

The Africa Committee of the Foreign Missions Conference held its annual sessions at Hartford Seminary Foundation, May 29-June 1. Dr. Emory Ross, executive secretary of the Africa Committee, is known to many missionary-minded Friends.

He was very fortunate in being able to bring together a group of very well-informed people from both sides of the Atlantic. In addition to board secretaries and missionaries representing American churches, there were in attendance secretaries of the International Missionary Council, the British Baptists, Church Missionary Society, London, one Norwegian secretary and a Protestant army chaplain stationed in the Belgian Congo. Four Africans from different areas of the west coast shared helpfully in the deliberations.

This missionary gathering was especially significant because Dr. Ross brought to the group a representative of our State Department, a member of the Trustee Commission of UNO and attaches of British, Belgian and French embassies in Washington. Several American Negro leaders were present, some of whom had either been missionaries or had traveled in Africa.

It was made clearly evident that effective Christian mission service in Africa requires appreciation of the background European cultures represented in various colonial administrations. Missionaries are required to work in accord with standards of education and medical service prevailing in the various colonial areas. This makes necessary some time spent in study in the European countries concerned before going to the African field of service.

Proponents of both mass education and selective training for leadership presented their respective points of view. Prevailing opinion indicated, however, that this is not a matter of "either or" but of "both and." The way must be kept open also for Africans of the different areas to assume increasing responsibilities in managing schools, hospitals, and in the guidance of their organized church life.

Interdenominational cooperation, training church leaders, medical training and service, teacher training, technical and general education received careful attention. Reports from cooperating denominations indicate that no

less than one hundred and seventy missionaries are being sent from America to Africa during next year. No doubt many others will go representing groups not directly affiliated with the Foreign Missions Conference. Much time was spent in discussing facilities for properly selecting and training the people who go to Africa for this important Christian service.

Written reports and survey studies reveal two areas of service deserving special consideration. The first of these is land use. Agriculture will continue to be a major factor in the economy of African peoples. A statesmanlike approach to the missionary task will of necessity give attention to erosion control, conservation, land use, seed selection, growing and marketing of crops.

The second emphasis is need for Christian home training. The Christian Home Movement, already proving its worth in China and India, has its counterpart in Africa. Discerning folk, familiar with Christian developments in Africa, are convinced that evangelism, education, and health service can make substantial progress only through home cooperation. Thus helping African women to become intelligent Christian home makers is essential in building foundations for an enduring Christian culture.

Friends can count it a privilege to have a modest part in the Christian development of Africa. Sharing in the sessions of such a committee we were helped to see our work in Africa against the colorful background of continental Christian development. We can be grateful for the experience and friendly counsel of the cooperating agencies that share in the deliberations of the African Committee.

LEVINUS K. PAINTER

INDIAN COMMITTEE MEETING

The Associated Executive Committee of Friends on Indian Affairs held its Annual Meeting this year at Quaker Hill in Richmond, May 2-4, with forty-four Friends in attendance, from twelve Yearly Meetings. Eighteen of the delegates were official representatives from seven of the Yearly Meetings which cooperate in the Indian work. Marion E. Kelsey of New England, Cyril Harvey of Philadelphia, William Cartledge of Pittsburgh, and Elon Crouse of western New York, were new Committee members welcomed at these sessions, representing New England (United), Philadelphia (Independent), and Baltimore (Central Conference) Yearly Meetings.

Five mission workers from Oklahoma attended, including Charles O. and Celia T. Whitely from Hominy, and William E. Byerly, Edward and Char-

lotte Hanten from McCloud. Harvey and Elneatta Custer, of Centerville, Indiana, who are moving to Oklahoma to cooperate in the work of Council House Meeting, were in attendance also. They will substitute on Sundays during June, July, and August, for Ermin and Ruth Perisho, who will have a furlough and needed rest this summer after seven years' work at Wyandotte.

Four Indians attended these annual sessions—Elon Crouse from New York State, as an official delegate from Philadelphia (Arch Street) Yearly Meeting, and his wife Dorothy Crouse; Ethel Stevens and her daughter, Lenore, from Shawnee, Oklahoma. Ethel Stevens is known to many Friends as an active, helpful member of Kickapoo Meeting. As a child she lived at the Mission with Elizabeth Test and Lina Lunt and considered it her home. Her own home is now an inspiration to many Kickapoos.

Fraternal delegates included Helen E. Walker, representing the Woman's Missionary Union; Russell E. Carter, vice-chairman of the National Fellowship of Indian Workers, with headquarters at Lawrence, Kansas; Faith A. Terrell and Merle L. Davis of the American Friends Board of Missions. Norman E. Young, stewardship secretary of the Five Years Meeting, was also helpfully present and unofficially represented Nebraska Yearly Meeting.

Findings of the Geneva Conference of the National Fellowship of Indian Workers, last summer, were reviewed and reports from our Oklahoma Mission Centers considered in reference to those findings. The Geneva Conference Findings emphasized that the church must be concerned with the whole of life, must become more aware of its neighborhood—its economic, social, moral and spiritual needs—and adapt its program to meet them.

Important action taken during the Annual Meeting included increase of basic support for mission workers because of increased living costs; a decision to pay registration fees and board at the Young Friends Conference in Richmond this summer for several Indian delegates from our mission Meetings; and the setting of a goal of one thousand members to be enrolled as Indian Associates by April, 1948. Indian Associates now number between four and five hundred.

NEED IN THE MISSION FIELD

Word has come from Jamaica that Friends there need two church bells approximately 24 to 30 inches in diameter and a good organ. Should Friends know of any such available, kindly correspond with the American Friends Board of Missions, Richmond, Indiana.

FOR YOUNGER YOUNG FRIENDS

INCIDENT AT CHAPEL HILL

It was a tense moment. The policeman scratched his head. He was perplexed. The bus driver looked at his watch nervously. He was already an hour late. One or two of the passengers grumbled about being held up, most of the others watched what was going on with keen interest. The only calm people were four men, two white and two colored. They talked with the bus driver and policeman in quiet and earnest voices.

"The state law says that colored people must ride in the rear of the bus," said the policeman.

"The company rules say that white people may not sit with colored people. White people are to sit at the front, and colored people have to sit in the back," said the bus driver.

The four calm men pointed out how unjust it was to segregate people just because of the color of their skin. They also pointed out that the Supreme Court of the United States had decreed that passengers traveling through more than one state and who held interstate tickets could not be forced into segregation. The policeman did not know what to do. He never heard of the Supreme Court ruling, he only knew his own state Jim Crow laws. Since these men were breaking the law, the policeman arrested them. One woman gave her name to the four men and said that if they needed help, they could call upon her. Outside of the bus was a crowd of taxi drivers. They were very angry. "What do you mean comin' down here and stirrin' up the niggers?" they cried. A taxi driver hit one of the calm friends a hard blow on the head. The injured man didn't say anything. He just looked at his attacker, but the rest of the people cried, "For shame! Why did you hit him?"

The policeman fearing a riot took the four friends to the police station. After a time had been arranged for their trial, they went to the home of the Presbyterian minister. On the way they were pursued by two taxis full of angry men who jumped out in front of the minister's house and picked up sticks and stones and waved them as if to break the windows. In a little while they went away. Later the phone rang and when the minister answered, a voice said, "Get those niggers out of town or we'll burn your house down!" After supper, the four friends drove to the next town where they spoke to church and school groups.

What do you think?

Does segregation fit into the Christian way of life?

BARBARA BEAM

(Adapted from the report of the Journey of Reconciliation.)

VISITING FRIENDS WELCOME AT COLORADO SPRINGS



Colorado Springs Monthly Meeting was set up by Paonia Monthly Meeting of Colorado in 1905, and the church building was erected in 1908. It was moved to the present site in 1937, when Scott and Grace Clark were pastors, and was more fully modernized at that time. The church stands at the corner

of Tejon and Rio Grande Streets, and there is a nice modern parsonage just back of the church at 19 East Rio Grande. Many Friends on vacation in that area have visited this church, and the present pastors, Dwight L. and Gladys Smith, extend a cordial invitation to any visiting Friends to worship with them.

DR. CHARLES CLAYTON MORRISON RETIRES

Charles Clayton Morrison, since 1908 editor of *The Christian Century*, leading undenominational Protestant weekly, has announced his retirement. He will be succeeded as editor by Paul Hutchinson, managing editor since 1924. Harold E. Fey, former associate editor, will become managing editor. Dr. Morrison will continue on the editorial staff as contributing editor, and will retain the editorship of *The Pulpit*, a monthly magazine for clergymen published by *The Christian Century*.

In thus closing nearly forty years as editor of *The Christian Century*, Dr. Morrison brings to a climax one of the most remarkable careers in the history of religious journalism. When he bought the paper at a sheriff's sale in 1908, it was a struggling denominational journal of the Disciples of Christ. Its circulation was almost negligible, and it was hardly known outside the borders of its own denomination. Today, in retiring, Dr. Morrison leaves as his achievement an undenominational weekly which circulates among all Protestant denominations, and has many Catholic and Jewish subscribers.

BISHOP WRITES QUAKERS

From a letter to Clarence E. Pickett

Oslo, Norway

Through Rev. Robbins W. Barstow I know that I myself, The Church of Norway and many of our clergy owe to you

and the Friends' Five Years Meeting a deep gratitude for your Christian sharing with us the reconstruction problems and for your help to us channeled by the Church World Service.

Asking you today to accept our hearty thanks, I would be glad to point out especially how very important it was, that the World Service so early as Autumn, 1945, through Rev. Barstow made it possible to help pastors who were broken down by the five years uninterrupted strenuous life during enervating struggle of the occupation. This help meant much more than physical recovery. In fact it was a source of inspiration and spiritual encouragement. We had been locked up for all those years. We were not aware of the degree of Christian fellowship, which by God's grace had upheld us. When outworn people suddenly realize that there are strong arms bearing them, lifting them and even helping them in timely troubles, this fact means to them manifold blessing and inspiration.

It is my hope that Norway soon shall be able to join you in our further efforts, bringing recovery and release to other countries and churches in Europe yet in struggle for life and hope.

Be blessed as you have been a blessing.

Most sincerely yours,
(sgd) Eivind Berggrav,
Bishop of Oslo
Primate of the Norwegian Church

FOR FRIENDLY ACTION

WHEN DOES THE YEAR BEGIN?

For most people the answer to the question, "When does the year begin?", would be quickly answered. "Why January 1, of course." For many, however, especially those in the business world, the twelve-months period may begin anytime between January 1 and December 31. It is interesting that among Friends there are several different "starting times." Some even have two—one for the fiscal year, one for the pastoral year.

Our local conditions are the determining factors. We begin the year at a time which seems most propitious in our neighborhood. After all, the actual time of beginning is not so important since its real purpose is to provide a period when, at regular intervals, we stop to make necessary adjustments in our progressing program.

This brings us to our concern. We have discovered that for most of us it is convenient to begin our fiscal year together on April 1. Whatever the beginning date, we decide then in Monthly Meeting what the next steps are to be—who are the persons to be placed in positions of responsibility for the next twelve months — what shall be done to provide urgently needed space for operation—how we shall make adequate provision for our pastoral leadership—and the many items which go to make up the Christian activities in our community.

There is nothing in life today more challenging than our opportunity to participate in realizing the prayer of the disciples, "Thy kingdom come." Everywhere people are looking to Friends for the answers to many perplexing problems. Our local Meetings are the places where these answers are to be given. What we are and how we live "at home" determine what we are together. This may be trite but it is true and we need to remind ourselves of it frequently.

Here are a few questions for our consideration while it is still early in the year.

Have we fully acquainted ourselves with the real needs of our community?

Have we the resources, both as to personnel and finances, to meet these needs?

Do our plans undertake to use these resources to the best advantage?

Pastors' salaries among Friends are often very low. Are we giving attention to our responsibilities to him or to her, financially?

Is our meetinghouse and ministers' home well decorated and attractive in keeping with the responsibility of the Meeting?

With these things in mind are we worthy representatives of Christ's program in our community?

Of course, as we are asking these questions about our Monthly Meeting we realize that primarily they address themselves to us as individuals—we are the Monthly Meeting.

As we support every activity of our own Monthly Meeting to the best of our abilities and resources we shall serve well the Quarterly, Yearly and Five Years Meeting at the same time.

These "year-beginnings" are only time markers and it behooves us to keep our efforts constant. We do our own personal work day by day, month after month. It costs more for fuel in the winter, but summer has its peculiar expenses too. Our springtime activities will be different from those of the autumn but the difference should be only in application, not in quality. Our Meeting warrants the same kind of regular support. Let us begin now to give our very best to our Monthly Meeting and its program.

NORMAN E. YOUNG

ACT NOW!

The summary of the Compton Commission's Report did justice to the hysterical tone of a document no communist would want changed in convincing the world of the rapid drift of America to militarism.

The quality of the Commission's hysteria is proved by its assertion that "our military forces are a hollow shell." This, at a time when the United States has all the atom bombs and incomparably the strongest and largest navy and air force in the world—in short what Hanson Baldwin pointed out as the most expensive military establishment in the world. We have in service five hundred and fifty-six generals and two hundred and sixty-three admirals. The yearly pay of the officers of the Army and Navy (with extras) amounts to more than one billion annually.

The Commission's argument, in so far as it has any, for compulsory military training, has this one virtue: the Commission itself recognizes that the training must be openly military, justified if at all in terms of security and not in terms of "character building." It says specifically: "We recognize that

there are definite limits to the non-military benefits that can be obtained and we do not present these as in any way a justification for the adoption of a program that must be considered solely on the basis of its contribution to world peace and national security." For that, from such a Commission, many thanks.

Its military justification for universal training the Commission states in twelve points which add up to an argument that it will be easier to build an enormous army and strengthen civilian morale against possible atomic bombs if by 1955 (at which time the Commission believes that other nations—meaning Russia—may be in a position effectively to use atomic bombs) we have some eight million young or youngish Americans who have had some basic training.

The real argument, however, comes down to this: American militarism will make war more not less likely. It is absolutely certain that the military training of young conscripts, adopted in the hysterical atmosphere of this report, will contribute enormously to militarism. The military control of our Government and of our great universities is growing with breath-taking rapidity.

Never in history has any military caste got power without being corrupted as power always corrupts. Militarism means ultimate war. Under guise of defense, we shall be got ready for aggression, of course, in the name of righteousness.

The Commission itself implies that we should only be "defending" ourselves. The chances are that it will be far from home, in Turkey or somewhere else in our effort to stop "aggressive communism." It is for this that a high-placed Army officer, recently retired, told us the War Department believes that we must have a bridgehead in Turkey for invading Russia in a war which, by a curious coincidence, would come in eight years, that is, in precisely the period of time discussed by the Commission. No discussion of military training is honest which does not frankly face, as the Compton Commission does not, the questions—what we are defending, where, and by what methods. Do the methods they propose add as much to our military safety as they do to the likelihood of war? The answer to this last question—worth not sixty-four dollars but the lives of the American people—is an emphatic negative.

If you agree with us, write not once but repeatedly to your Congressman: contact your friends and neighbors to do likewise; promote public discussion of issues in order both to defeat universal military training and to turn

back the alarming drift to militarism in other fields.

POST WAR WORLD COUNCIL

* * * *

Raymond Wilson writes that the serious push for legislation on universal military training is now on and that there should be prompt and widespread action by letters from individuals to the Armed Service Committee and representatives in Congress. He states that in so far as possible letters should meet the arguments raised in the report of the President's Commission, copies of which are now available (75c) from the Government Printing Office, Washington 25, D. C.

WHOM THE GODS WOULD DESTROY

The city editor of one of the great New York dailies said the report of the President's Commission was "one million per cent" for Universal Military Training. Actually it advocates immediate total preparation for atomic war.

Congressmen are showing a commendable disposition not to rush into action. Nevertheless the House Military Affairs Committee is about to begin hearings and the pressures exerted upon Congress may well prove irresistible unless there is a widespread revulsion against the report. Moreover people in other countries must know immediately that there are multitudes here who cry out against the assumption of the *virtual inevitability of war between the United States and Russia* on which this deplorable report is based.

If you are not in the habit of wiring or writing to Congress, I plead with you to consider doing so now. No matter how often you have written before, do not let it deter you from doing so now. Wire or write (1) your own Senators and Representative, (2) the Republican leaders, Robert A. Taft and Joseph W. Martin.

A. J. MUSTE,
Fellowship of Reconciliation

CORRESPONDENCE

FROM OUR READERS

ON LIGHT AND DARKNESS

Editor, THE AMERICAN FRIEND:

We are in the midst of an alarming apostasy. I do not know that it is the "falling away," spoken of in the Scriptures, but it seems to have appeared in all the organized churches. Men deny the power of the blood of Christ; they deny his sacrificial death; they deny his diety; yet they claim to have his light within them. This is a queer sort of twisted theology that I cannot understand. How is it that they do not know that the light of Jesus is his de-

ity? John tells us that "God is light," and Jesus said, "I am the light." Without his diety there would be no light in him.

We see only the human Jesus who lived and walked among men and died as other men do, until his Godhood pierces through the veil of his flesh, and the glory of it illuminates our hearts and our lives.

There are many parallels between the physical and the spiritual, so much so that one is often used as a type of the other, the physical bearing a faint likeness to the spiritual. This is strikingly true of light and darkness. The purpose of light, both the physical and the spiritual, is to reveal; and the purpose of darkness is to conceal. Some turn away from the light, or shun the light because they are afraid of what it may reveal. Some fear darkness because of what it may conceal.

Physical darkness may hide many snares and pitfalls; but the dangers that lurk in spiritual darkness are much more terrible, and yet men fear them less. O, that the light would shine in on their darkness and reveal its dangers. And that is just what it does, but men refuse to see.

When Christ and a believer come together, life springs up, and light and righteousness inevitably follow. It is made very clear that light and darkness are conditioned on our own choice, which makes them also optional. No one else can meet the conditions for us.

All through the New Testament we meet such expressions as these: "he that believeth," "he that walketh," "to him that believeth," "whosoever will," and others; and to every one there is the alternative, implying that to those who do not meet these conditions the desired light is not given. The whosoever will makes it entirely optional. From the third reference we learn this also, that condemnation rests upon those who say no.

We conclude that the natural state of man is one of darkness, as described in Ephesians 2:12, as "having no hope, and without God in the world." This is the dark side, but thank God there is a bright side, a glorious side, available to all who believe. It is not a natural state, but one of grace, and it leads to a state of glory at last. But the final state of those who do not accept God's terms of grace is one of eternal darkness. Jude calls them "Wandering stars to whom is reserved the blackness of darkness forever." Jude 13.

LULU JACKSON

New Sharen, Iowa

God shall inward strength impart,
And my eternal portion be.

—From ancient Metrical Psalm

LITERATURE IN REVIEW

WHERE THE NEW WORLD BEGINS

BY JAMES REID

Abingdon-Cokesbury Press, 1947
218 pp., \$2.

These fifty-four small sermons, which appeared first as devotional articles in the *British Weekly*, written by a man who has been moderator of the Presbyterian church in England, make excellent Quaker reading. The title of the book and the first article give the central theme of the whole—"the Kingdom of God is within you"; that is where the new world begins. Men and women, renewed in the spirit of their minds, live in God's Kingdom now and therefore show in their lives love and humility and "the death of our superiorities." It has been said before. Dr. Reid says it again with grace and intelligence and in many ways for people living in dark and difficult times and tempted sometimes to despair. His book is recommended for solitary hours of devotional reading and meditation, for family worship, or to provide themes for the thought of the whole Meeting when it gathers together.

CATHERINE BRUNER

In view of a prevalent incapacity these days to judge national and international questions from a religious point of view, a pamphlet, *The Relevance of an Impossible Ideal*, by Garth Macgregor, professor of Old Testament at Glasgow University, has significance. This pamphlet may be obtained from the Fellowship of Reconciliation office at 2929 Broadway, New York. In the Spring of 1948, Garth Macgregor will come to the United States under the auspices of the A.F.S.C.

TEACHERS FOR GENEVA

The International School in Geneva, which carried on through the war and is now overflowing with students, needs American men teachers. It is suggested that a series of teachers from different Friends' schools might be arranged, to come to Geneva for their sabbatical year, bringing their families with them. Some salary is available, though not on the American scale, and living accommodations would be planned near the school.

For this autumn, one person is urgently needed for science and mathematics, another for history and literature. Teachers must be thoroughly familiar with College Board requirements and preparation. Address inquiries to Irene Pickard, c/o Mrs. Habicht, 157 Rte. de Glorissant, Geneva, Switzerland.

THE DEVOTIONAL LIFE

WITH HIM WE, TOO, SHALL LIVE

Selections by ARDIS MICHENER

Oh, if we could only lift our heads
and live with Him; live new lives, high
lives, lives of hope and holiness and
love, to which death should be nothing
but the breaking away of the last cloud
and the letting of the life out to its
completion.

PHILLIPS BROOKS

* * * *

A sense of diety is inscribed on every
heart.

CALVIN

* * * *

All our natural powers can be used
mightily by God, but only when we
think nothing of them and surrender
ourselves to be simply the vehicles of
divine power, letting God use us as He
wills.

G. H. KNIGHT

* * * *

... In conflict with unholy powers
We grasp the weapons He has
given—

The Light and Truth and Love of
heaven.

WHITTIER

The souls of the righteous are both
immortal and divine.

SOCRATES

* * * *

The Creator made us to be the image
of His own eternity, and in the desire
for immortality we feel we have sure
proof of our capacity for it.

ROBERT SOUTHEY

* * * *

... Out of the finite darkness; into
the infinite light.

LOUISE CHANDLER MOULTON

* * * *

When I consider the wonderful ac-
tivity of the mind, so great a memory
of what is past and such a capacity for
penetrating into the future; when I
behold such a number of arts and sci-
ences and such a multitude of discover-
ies thence arising; I believe and am
found persuaded that a nature which
contains so many things within itself
cannot be mortal.

CICERO

* * * *

All is of God ...

There is no death!

What seems so is transition.

LONGFELLOW

* * * *

Not all the subtleties of metaphysics
can make me doubt for a moment of
the immortality of the soul and of a

beneficent providence. I feel it, I be-
lieve it, I desire it, I hope for it. And I
will defend it to my last breath.

JEAN JACQUES ROUSSEAU

* * * *

Our dissatisfaction with any other so-
lution of life is the blazing evidence of
immortality.

EMERSON

* * * *

Immortality is not a hope for the fu-
ture; it is a present possession. Belief
in immortality ... is the consciousness
that I am more than the body which I
inhabit and of a mastery of that body
by the immortal, invisible personality
which inhabits it.

LYMAN ABBOTT

* * * *

Whatever that be within us that feels,
thinks, desires and animates, is some-
thing celestial and divine and conse-
quently it is imperishable.

ARISTOTLE

* * * *

... your boat may sail over unknown
deeps ... The Master is with you; his
eye probes the abyss and his voice en-
courages you. If your gaze stops short
there where the invisible world begins,
his own penetrates beyond ... You
face the future calmly, not because you
foresee what it will be, but because you
know that your Master will be there.

PHILIPPE VERNIER

SPRING

This vision of a flowering loveliness
That lies upon the heart
Almost as grief
This plenitude of blossoming
That always may not stay:
Here gently touched about
By feathered hills, remote
And delicate as dreaming!

DANDELIONS

Each quilled close with gentle rays,
There, showered on the grass, they ride—
These smiling galaxies of small cool suns,
This population of a green new sky.

RESURRECTION

Comfort yourselves under the roof of sky;
There let the weary mind
Solve but the fresh geometry of trees new-budded,
And from the earthy miracle of resurrection
Be the heart reborn!

EDNA B. JOHNSON

LOVE

It is like the elusive flower
Found deep in the springtime wood:
Unsought, unseen, in the hour
When snow is an ebbing flood,
The beauty within its petals
Unfolds to enchant and bless
Him who dares wander into the wood
Where the wild flower waits where the snowdrift stood,
Like a sudden secret caress.

RUTH LANGLOIS LIND

EVEN AS THE BIRD

My soul's a new-fledged bird: it tries to fly,
Frightened, across the unseen fact of sky:
Forgetting — or not knowing — that the air . . .
The Christ by which it flies . . . is everywhere.

E. MERRILL ROOT

QUAKERDOM AT LARGE

James Coney gave a very interesting and inspiring talk in chapel at Lincoln School on May 5.

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Joan Wolf Cartright is to teach the five-year olds in the Pre-School at Lincoln School next year. She is a graduate of Oberlin.

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Ito Van Gieson, G '27, business manager at Friends University, '27-'38, is recording secretary of the Wichita Citizens Committee on Displaced Persons.

* * * *

Conran Alexander Hay, son of Bernice Woodward and Alexander H. Hay, was born on December 30, 1946. Alexander Hay is head of the History Department at Westtown.

* * * *

Carol T. and Anna H. Brown of Westtown School plan to spend the summer of 1947 in England, visiting their daughter, Caroline Howe, who lives in London with her family.

* * * *

Pacific College has an International Relations Club, eleven members of which attended the Northwest International Relations Conference held at Marylhurst College.

* * * *

Pacific College students themselves own shares in the Bruin Jr. Cooperative Store which opened at the beginning of the school year. A non-profit canteen is also operated after school functions.

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W. Bruce Hadley, executive secretary of the Council of Churches of Omaha, Nebraska, gave the sermon at the Baccalaureate service of Nebraska Central College.

* * * *

Byrd Granger, correspondent for *Life* and *National Geographic* magazines, was on the Whittier College campus taking pictures in connection with Whittier's Diamond Jubilee in May.

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Howard W. McKinney, pastor of the Central City Friends Meeting, taught two classes at the College during the past year, and will offer two courses next year.

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O. W. Carrell, president of Nebraska Central College, delivered the sermon at the Baccalaureate service of the Nebraska State Teachers College at Kearney, Nebraska, on May 18.

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Nebraska Central College served as host to the other six colleges of the

newly formed Nebraska Intercollegiate Athletic Association at their all-day track and field meet on May 9.

* * * *

Margaret Cates of East Vassalboro, Maine, is to join the faculty at Lincoln School, Providence, next year. She is to teach third grade. Maude Fowler is to return to Lincoln School after leave of absence.

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Six members of the faculty and eight of the student group of Nebraska Central attended the annual meetings of the Nebraska Association of Church Colleges which was held at Hastings College, April 19.

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Wilford Wellock, British journalist and Parliamentarian, was a William Penn College guest this year. He sounded a warning that the economic consequences of World War II are laying the groundwork for World War III.

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Friends University will celebrate its fiftieth anniversary in May, 1948. Among the items of preparation for that event is a "History of the University," which Juliet Reeve of the Department of English is writing.

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Announcement has been made of a gift of one thousand dollars by the Pennington family to Friends University as a memorial to Lieutenant Neil R. Pennington, '36-'38, who lost his life during World War II.

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After two years as instructor in mathematics at George School, Mary C. Foster, a member of New England Yearly Meeting, has accepted the position of dean of girls at Friends Boarding School, Barnesville, Ohio.

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Hugh Heiland, Oxford, has been employed as assistant professor of English to begin in September. He has been on the faculty of Miami University and has his master's degree from there. He will succeed Helen McCoy, who is retiring.

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Dr. Hazen G. Werner, professor of practical theology at Drew Theological Seminary, Madison, New Jersey, will give the Trueblood Lectures at Wilmington College in June, Dr. S. A. Watson, president, has announced.

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Richard Ellicott, a senior at Westtown, was one of the speakers on Philadelphia's Junior Town Meeting of the Air, broadcast on Station KYW, April

24. The theme was the improvement of race relations.

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Floyd and Ruth Schmoe will return from Hawaii to their home in Seattle, Washington, on June 30. Floyd Schmoe has been teaching in the University of Hawaii and caring for some of the work done by Gilbert Bowles who is in Japan.

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Frances Harvey, matron at Westtown School from 1902 until 1916, died on November 2, 1946. Her husband, William B. Harvey, was Superintendent. Living near the school since 1916, they had continued an active interest in the life of the school.

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Ernestine C. Milner, associate professor of psychology at Guilford, has been named chairman of the Weekday Religious Education Committee of the North Carolina Council of Churches. Alice Hazard White of Guilford is also a member of the Committee.

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Hannah Day Beals of Jennings, Louisiana, celebrated her 98th birthday on May 19, with five generations present. She is an interested reader of *THE AMERICAN FRIEND* and particularly concerned about bringing peace to the world.

* * * *

The Quaker Meeting at Oberlin College will net over \$5,000 for relief abroad by the "Shar-a-Meal" plan, now in its seventh year in Oberlin College dining rooms. An additional \$3,000 will come from a relief drive. About twenty parcels a week are being shipped by students in addition.

* * * *

President Milner of Guilford College was one of the leaders for the Religion in Life Week at the University of North Carolina from February 23 to 28. Arranged by the Council for Religion in Life, the program was under the auspices of the Federal Council of Churches of Christ in America.

* * * *

Wilbur J. Wilson, Martinsville, has been named assistant professor of physical sciences at Wilmington College. He has his Master's degree from Ohio State. His appointment will enable Dr. O. F. Boyd, and Dr. W. R. Pyle, chemistry and physics professors, to devote more time to advanced students.

* * * *

The William Penn College twenty-five piece instrumental ensemble, and five featured soloists, presented nine

concerts during a three-day tour of Central Iowa, beginning on April 16. The group, which traveled in the recently purchased college bus, visited Earlham, Stuart, New Providence, and Marshalltown, Iowa.

* * * *

A number of foreign students are studying on the William Penn College campus this year. Nine are from Peru, four from Spain and Mexico, two from Jamaica, one from Hawaii, two from China, and one from Germany. Approximately one hundred and thirty students came from outside the state of Iowa.

* * * *

The Gospel Band of Friends University, headed by Beth Wagner, Haviland, Kansas, has been very active this year, having held approximately seventy services in twenty-six different churches. The participants on the teams have varied in number from five to nineteen. A number of the team are engaged in pastoral work.

* * * *

The editor of THE AMERICAN FRIEND is on a trip which took him through Iowa and Oregon where he delivered the commencement addresses at William Penn and Pacific Colleges. He also visited Friends Meetings in Seattle and Everett, Washington, and is attending the sessions of California Yearly Meeting at Whittier.

* * * *

Isaac Harris, who has served as pastor of Amboy, Indiana, Meeting for five years, has tendered his resignation. He has accepted a call from North Carolina Yearly Meeting to become its executive secretary, with headquarters at Greensboro, beginning September 1. Amboy Friends regret losing him but rejoice in this opportunity for wider service.

* * * *

Word has come that Wilbur Kamp, North Weare, New Hampshire, wants someone, old or young, to assist him with poultry and dairy work. Part of the work of the Rural Life Association is that of placement—bringing together persons and job opportunities. Near-by is a small but interesting Quaker community that will challenge one's religious Quaker beliefs and testimonies.

* * * *

Pacific College sent two representatives to the Pacific Northwest College Congress at Reed College. Along with two delegates from each of thirty colleges in the West, they planned for their work in World Affairs in this second year of organization. This congress has gained world-wide attention, being the only such group officially recognized by the United Nations as a channel of student opinion in world politics.

George A. Walton, principal of George School, served as chairman of the Atlantic City Conference on religion in secondary education, held last November under the auspices of the National Preparatory School Committee. The report of this conference was placed on sale by the Association Press, New York, under the title, *The Preparatory Schools and Religion in Our Time*.

* * * *

Twenty-two seniors from high schools throughout Southern California have been awarded scholarships at Whittier College for the coming academic year. Eleven additional scholarships have been granted students now attending the college. Ranging from \$155 to \$1,000, the awards are made upon the basis of competitive examinations, as well as being an evaluation of students' academic transcripts and personal qualifications.

* * * *

Lela E. Gordon, minister of the Friends Meeting at Lawrence, Kansas, has accepted a call to the Oskaloosa, Iowa, Meeting. She has served formerly as associate minister of the University Friends Meeting at Wichita, Kansas. She has also served as minister at the meetings in Oregonia, Kansas; and Alva, Oklahoma; all of which are in Kansas Yearly Meeting. John Harvey, minister at Oskaloosa, will serve the Fairview Meeting in Wilmington Yearly Meeting. Oskaloosa is the home of William Penn College.

* * * *

George School has been fortunate to have among its student body this past year a number of foreign students. Among them were Cynthia Crooks, daughter of Kenneth B. M. Crooks of Happy Grove School in Jamaica. Bon Behari Himbkar from Bombay, India, was also a graduate this year. Yinette and Norman Yu were born in China and are the children of Yin C. Yu who has represented the Bank of China in various countries. In addition, parents of two students are in mission service in China. One American girl lives in Nicaragua and another in Venezuela.

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At a meeting of the North Carolina Yearly Meeting Committee on the Quarterly Meeting Scholarships, Guilford College scholarships of one hundred dollars each for the year 1947-48 were awarded to George Maxwell Adams, Surry Quarter; Gene Peace, Deep River Quarter; Sarah Jane Pate, Contentnea Quarter; Thomas C. Edgerton, Contentnea Quarter; Joe Philip Gamble, Western Quarter; Blanche Macon, Western Quarter; Ola Mae Gregson, Southern Quarter; Byron Branson, New Garden; Elizabeth Anne Coble, New Garden Quarter; and Helen Hobson, Yadkin Quarter.

NEWS OF OUR MEETINGS

Salem Quarterly Meeting convened at Salem, Iowa, on May 17. Because of heavy rains it was impossible to meet at Hickory Grove until the road could be graveled. In the absence of Charles Beals, Yearly Meeting superintendent, Charles Pierson brought a very interesting and helpful morning message. Stockport, Cedar Creek and Salem Meetings were well represented. Twenty new members were added to Salem Friends Meeting at Eastertime. A vacation Bible school is being planned in cooperation with the two other churches of the town for which the grade school building will be used.

* * * *

A mother-daughter banquet was held on the evening of May 9 in the church dining room at Marshalltown, Iowa, with 125 present. The two-course dinner was prepared by the women of the auxiliary and served by the men of the church. "One World, its Mothers and Daughters" was the theme of the evening. Orval H. Cox gave the invocation and Shirley Collins was toast mistress, and decorations and program were prepared by the young women under the direction of Lois Cox. Marshalltown Friends joined in a union service on Good Friday, and a large group of young people participated in a sunrise service and breakfast on Easter morning. A splendid concert by the William Penn College orchestra was given one evening, while on another occasion a sound picture, *The God of Creation*, was put on by the Moody Bible Institute.

* * * *

Bangor Quarterly Meeting was held at Bangor, Iowa, May 25, with a good attendance. Devotions for the Ministry and Oversight meeting were led by Wade Dillavou, pastor of Liberty Meeting. Reports from all the Meetings were encouraging. Orval Cox, pastor at Marshalltown, presided over the sessions. Charles Beals, Yearly Meeting superintendent, brought a challenging message at the eleven o'clock service from Matthew 16:18, 19. He spoke concerning the church which is a divine institution. A fellowship hour was enjoyed by those who gathered for the dinner which was served in the dining room. Seven ministers were present. Ben Harris, pastor of the Community Church in Union, spoke to the young people at their rally on Sunday afternoon.

* * * *

Spring is always an interesting and busy time in our Meetings and First Friends of Richmond, Indiana, is no exception. Recently a dinner was held honoring the pastor and his wife, Norval and Amie Webb; and the organist and his wife, Willard and Caroline Kisling. The Kislings will

leave soon for residence in California. The Friendly Service Class, of which Louis B. Campbell is teacher, had charge of the dinner. Included among the guests were all of the active Friends' ministers of the city and their wives. Those guests present were Thomas E. and Esther Jones, D. Elton and Pauline Trueblood, William and Ethel Berry, Charles M. and Caroline Woodman, Furnas and Helen Trueblood, William J. and Flora Sayers, Fred and Mary Smith, Errol T. and Ruby Elliott, Truman and Anna Kenworthy, Homer Biddlecum and James Furbay of Des Moines, Iowa. As a surprise feature of the program, wives of the ministers gave humorous or interesting incidents in their husband's lives. The remainder of the evening was spent in social fellowship.

Merle L. Davis brought an interesting talk on Palestine upon his return from that country. As the annual board meetings were held in Richmond, the adult Sunday School was privileged to have a talk by Helen Walker, who also met with the woman's executive group for tea at the parsonage. A May breakfast was held in the church dining room. Edna Burkett, president of Indiana Yearly Meeting Missionary Union, was a guest. Marie Nickelson of New Westville Meeting, together with two of the local women, reviewed the book *India at the Threshold* in dialogue form. The women of First Friends feel much has been accomplished in the new set-up for the Woman's Society.

The Young People's groups have helped the adult groups with the serving of dinners. The Junior Young Friends invited the mothers to their Mother's Day meeting on Sunday evening.

HORIZON

Christians and Jews, whites and Negroes, ministers, scientists, professional and business men and students, of many different religious beliefs, commingled at the first formal gathering of the recently-organized Religious Fellowship Project of Fellowship House at Philadelphia.

* * * *

The Catholic Church is preparing to place displaced persons who are Catholics on farms in America, in substantial numbers. They support House Bill HR 2910 whereby 100,000 displaced persons would be brought annually into America over a four-year period. Protestants should also rally to this need of the homeless in Europe.

* * * *

Formation of a Federal Prison Chaplains Association was approved at Chillicothe, Ohio, at the first joint conference of Protestant and Roman Catholic

federal prison chaplains ever held in this country. The conference was under the auspices of the Federal Bureau of Prisons and was attended by chaplains from every federal penal and correctional institution in the United States.

* * * *

The fight of Protestantism against the use and advertising of liquor was brought up by Edgar G. Doudna, secretary and director of the Wisconsin board of regents of normal schools, Madison.

In a pointed analysis of the situation he said, "The trouble is that the old sot of the future is just as likely to be a woman as a man. Knowledge of the effects of alcohol is not enough. We must know where the revenues from alcohol go and we should learn the psychological motives that lead people to drink."

Attacking the liquor industry, he said: "Any organization that spends millions of dollars producing the stuff, and then spends millions of dollars advertising moderation is a group of hypocrites."

AN APPRECIATION

Parvin and Cornelia Bond came to White's Institute as superintendent and matron in April, 1943, during wartime. Their whole period of service has been during a difficult time. They began with

CONTRIBUTORS

EARL W. BAKER — Member of New York Yearly Meeting, 170 Grand Avenue, Poughkeepsie, New York.

ROBERT E. COPE — Friends minister, recently of Wilmington College, serving temporarily with the American Friends Board of Missions, Central Offices, Richmond, Indiana.

JOHN CHARLES HARVEY — Friends minister, 652 North C Street, Oskaloosa, Iowa.

EDNA B. JOHNSON — Care of Wilma Reeve, Indianapolis Public Library, Indianapolis, Indiana.

RUTH LANGLOIS LIND — 134 South 21st Street, Richmond, Indiana.

ARDIS C. MICHNER — Member of New York Yearly Meeting, Box 93, Notch Highlands, Great Notch, New Jersey.

LEVINUS K. PAINTER — Friends minister, Collins, New York.

E. MERRILL ROOT — R. R. No. 1, Putnam, Connecticut.

ELBERT RUSSELL — Head of the Department of Religion at Guilford College, North Carolina, 2619 Bayside Drive, South, St. Petersburg 5, Florida.

NORVAL E. WEBB — Friends minister, First Friends Church, Richmond, Indiana.

a low bank balance and with rising prices and difficulty in securing adequate help at salaries paid. The Bonds have met this situation as well as any one could under the circumstances, and the Board is deeply appreciative of the unselfish devotion with which they have given of their time and strength to the limit of their endurance to the work at White's Institute. Their patience and cheerfulness under stress has endeared them to all and the best wishes of the Board goes with them as they leave the institution.

On behalf of the Board of Trustees,

ALICE RATLIFF, Secretary

WELCOME PARTY HELD FOR CHILDREN

A welcome party for ten children who became active members of Plainfield Friends church at Easter was held May 25 at the country home of Frank and Tirzah Stout Jessup. Nine of the boys and girls had been associate members, and their requests for active membership and that of the tenth child, who also sent his wishes by letter, were granted by the Monthly Meeting following a period of instruction conducted by Milo S. Hinckle, minister.

Adult members who assisted with the party were Chester and Norris Bryant, superintendents of the Sunday school and junior department, respectively, Storah Praay, and Milo S. and Addie Hinckle. Games were played, after which a fireside supper was served. Appreciation for the children's membership was expressed by all the hosts. The children, in gratitude for the interest and the party, showed their thanks by presenting an impromptu program of songs, playlets, stories, and prayer.

Children who became members are: Jane and Thomas Newlin, Esther and Norval Reece, Shirley Allen, Harold Thomas, John David Milhous, Virginia Masten, Birt Kellam, and Jo Ann Moore.

FARM WORK-CAMP PLANNED

A farm work-camp is to be held at Tuolumne Cooperative Farms, Inc., R. 3, Box 1059, Modesto, California, July 5-August 8 for young people of college age or older. The problems of agriculture, migrants and cooperatives will be studied, combined with cooperative, primitive living where farm tasks are shared. One week will be spent doing work in migrant territory at migrant wages, another week will be spent at the Tuolumne Farm doing work there where a wage agreement will be worked out. Costs are \$1 per day for food

for each student. Interested persons should write to the Tuolumne Farms, in care of George A. Burcham.

SOLAR PLEXUS OF LIQUOR TRAFFIC

Senator Arthur Capper of Kansas has introduced S 541, "a bill to prohibit the transportation of inter-state commerce of advertisements of intoxicating liquors, and for other purposes." Here is an opportunity for the sane forces of America to act where it will count most. Write Senator Arthur Capper, Senate Office Building, Washington, D. C., your encouragement. Also write your own Senators and Congressmen.

YOUNG FRIENDS ATTENTION

Are there young Friends anywhere who have discarded swimming trunks that are still in good repair or are there those who would like to give new ones for the use of young people at Bad Pyrmount, Germany? If so, the Young Friends Office, 101 South 8th Street, Richmond, Indiana, would be glad to receive and forward them to John Armstrong, English young Friend, in charge of certain German youth activities.

BIRTHS

FRAZIER — To Harold and Beatrice Cockerham Frazier, a daughter, Linda Sue, May 6, at New Providence, Iowa.

HADLEY — To Corwin and Thelma Johnson Hadley, a son, Stephen Riley, on May 13, at New Providence, Iowa.

HAHN — To Ivan and Martha Grace Powell Hahn a daughter, Phyllis Jean, on May 16, at Peru, Indiana. The parents are members of Amboy Meeting.

HEALD — To Herman and Margaret Heald a son, Donald Ray, on May 31, at Plainfield, Indiana.

JONES — To Edmund and Adalyn Purdy Jones of Swarthmore, Pa., a daughter, Eleta Ann, on May 3. Alexander and Jeannette Purdy are the grandparents.

PEARSON — To Wilbur and Grace Pearson of Metheun, Massachusetts, on April 17, a daughter, Linda Jane. The father is a member of Lawrence Meeting.

PENCE — To Vern and Lucile Kling Pence a daughter, Suzanne, April 26, at Marion, Indiana. The parents are members of Amboy Meeting.

POWERS — To Thomas and Allegra Melton Powers a son, Thomas Joseph, Jr., April 26, at San Diego, California. The parents are members of Amboy, Indiana Meeting.

SIFFERLEN — To Albert and Marion Hill Sifferlen of Metheun, Massachusetts, on May 5, a son, Richard Eben. The mother is a member of Lawrence Meeting.

SMITH — To James and Faythe Gibbons Smith on May 11, a son, Stephen Chester, at Carlisle, Iowa.

MARRIAGES

JOHNSONBAUGH-CLARKE — Ramona Clarke of Friends Memorial Church, Muncie, Indiana, to Harold Johnsonbaugh on Sunday, May 25, in the Friends church. William J. Sayers officiated with Robert M. Jones assisting.

TOLLEFSON-McMILLAN — Martha Evalyn McMillan of Wilmington, Ohio, to Robert H. Tollefson of Baltimore, Maryland, on June 13, at Chester Church, Clinton Co., Ohio.

DEATHS

BALDWIN — Sarah Baldwin at Whittier, California, following a brief illness of pneumonia. She and her husband, Lindley M. Baldwin, coming from Iowa, helped lay off the site of Whittier in 1887. They shared the hardships and successes of building a pioneer community. On her 94th birthday, March 21, she was asked to reign as Queen Sarah at Whittier's Diamond Jubilee, in which she participated on May 17, attending Meeting the following Sunday and Tuesday. Funeral services were held from the Friends Church.

GARDNER — Dorcas Emily Gardner on May 13 at Carlisle, Iowa. She was born in 1868, the daughter of Tilman and Lydia White Gibbons. She was united in marriage with Austin Gardner in 1890, most of their lives being spent near Carlisle, Iowa. Her entire life has been one of devoted service to her church and community. Besides the husband she leaves three sons, four

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brothers, ten grandchildren and five great grandchildren. Services were conducted by Athena Mortimer, assisted by Herschel Mendenhall.

HENSHAW—Flora A. Henshaw on May 12, at Denver, Colorado. Her early life was spent in Kansas, where she graduated from the University of Kansas as well as Bryn Mawr. She was united in marriage with Barclay Henshaw, and in 1899 they went to Denver. She was the oldest member of the Denver Monthly Meeting, of which she was an elder. For many years she had been Clerk of the Monthly Meeting, was president of the missionary society, and a teacher in the Sunday School. Besides the husband, she leaves two daughters, Lydia Bischoff and Flora Seydel of Denver; five sons, Barclay N., Leland D. and Joseph T., all of Denver; John L. of Delta, Colorado, and William N. of California, together with twelve grandchildren and three great grandchildren. Services were conducted by Norman E. Young, interment being in Crown Hill Cemetery, Denver.

MOORE—Albert R. Moore, Jr., the son of Albert R. and Elsie Jones Moore, on April 26, at Portland, Maine, aged thirty-three years. He was a member of Oak Street, Friends Meeting of Portland, Maine, and was a supervisory engineer with the Columbia Broadcasting Company. Besides the parents, he leaves a wife, Barbara Hersey Moore; a daughter, Marjorie Hersey, and a son, Richard Alan. Burial was made in Evergreen Cemetery, Portland, Maine.

MOORMAN—Benjamin S. Moorman, oldest member of Amboy, Indiana, Meeting at his home in Amboy on March 31. Surviving are the widow, three daughters and two sons. Services were conducted by his pastor, Isaac Harris, assisted by John McMath of Fort Wayne, Indiana.

MORRIS—Oliver M. Morris on May 14, in Long Beach, California, aged eighty years. He was a birthright member of the Society of Friends and was an active member of Long Beach Meeting. Donald B. Spittler officiated at the services.

TERRELL—Sarah Crispin Terrell on April 29, in Mankato, Kansas. She was born of pioneer parents in Oskaloosa, Iowa, in 1860. After attending Oskaloosa College she taught school prior to her marriage to Clark Terrell. She was a member of the Society of Friends, serving for many years as the Sunday School superintendent for Iowa Yearly Meeting. For over fifty years she held appointments as a teacher of Bible classes. She is survived by five children, Henrietta Terrell of Mankato; Margaret and Frank Terrell of Seattle; Charles and Ralph Terrell of Eudora, Kansas. Six grandchildren and two great grandchildren also survive.

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LOCAL MEETING DIRECTORY

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohner, Pastor. 901 W. 9th Street. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 8893 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halstead streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting, at 1174 East 57th Street, a United Meeting. Sunday meeting for worship, 11:00 a.m.; Monthly Meeting (following 6:00 p.m. supper) every first Friday. Larry Miller, secretary, 5748 Kimbark Ave., Butterfield 9384.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 35th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship; Howard W. Cope, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Harttransit Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:00 to 11:00.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEWBERG, OREGON

Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 4th through September, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m., 7:30 p.m.; Christian Endeavor, 6:30 p.m. Robert E. Shattuck, Minister. Phone Sycamore 6-3629. Office, Sycamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00. Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Girl Scout House, Wayide Lane, Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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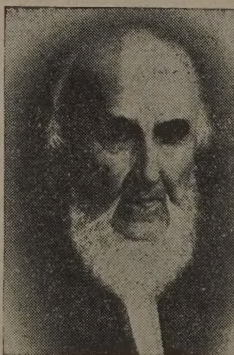
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